1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

fate, to see if the day of birth was lucky or unlucky. Four days later the child's family held a feast both to celebrate the birth and to name the child. If the day of birth proved to be unlucky, custom sanctioned a religious fiction whereby the naming ceremony was postponed to a more favorable period. At the feast the guests sprinkled food and pulque over the sacred fire, which had been kindled at the accouchement as an offering to the Fire God, the Old God, whose cult originated in the time of the Middle Cultures. The child, if a boy, was shown toy weapons and tools which the parents placed in his hands, guiding them in the motions of use. If the child were a girl the parents made her pretend to weave and spin with toy instruments. A name, that badge of identity so important to man, was given to the child at this time. A boy was often named for the date of his birth, One Reed, Two Flower, Seven Deer, or for an animal, like "Nezahualcoyotl" (Hungry Coyote), or for an ancestor, like "Montezuma the Younger," or for some event at the time of birth. Often the day name was given with an alternative animal title. Girls' names frequently were compounded with the word for flower, *xochitl*.

Education began after weaning in the third year. Its purpose was to induct the child into the techniques and obligations of adult life as promptly as possible. A world in which handwork is universal offers a child a chance to participate in adult activities far earlier than in our heavily mechanized culture. Fathers supervised the training of sons, and mothers instructed their daughters. Up to six years of age the children listened to frequently repeated homilies and advice, learned the uses of the household implements and performed minor household chores.[2]

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

262 The principal food was the tortilla, a flat cake of un-
[415] leavened corn meal, which measured a good foot in diameter,
855 to judge from the size of the clay griddles used in cooking them, in contrast to the modern tortilla which varies between four and six inches. At three the child received half a tortilla a day; at four and five his ration was doubled; from six to twelve a tortilla and a half were prescribed, and at thirteen the allotment was two. Supplemented by beans and game, this diet was filling and nutritious.

861 The Mendoza manuscript reflects the current Aztec ideas on child psychology. Admonition was the chief method of discipline up to the eighth year. From then on a rigorous corporal punishment awaited the recalcitrant child. This discipline ranged from pricking the hand with the maguey spine to exposing the child to the chill rigors of a mountain night, lying bound and naked in a mud puddle. In view of the almost
[855] universal kindness which Indian parents show to their children, they probably seldom applied these extremely imaginative corrections for wrongdoing by the young.

868 This type of training, not unlike that of a modern farm
871 child, initiated him directly into the economic life of the
793 home. The satisfactions in playing a man's part by contributing to the family welfare compensated the child for the heaviness of his social obligation. At fifteen or sixteen most boys went through a special training before assuming the full rights of manhood; under certain conditions they were younger when they received this special instruction. There were two types of schools: the *telpuchcalli*, or house of youth, for standard training, and the *calmecac* of uncertain etymology, for instruction in priestly duties. The *telpuchcalli*, maintained by the clan for the children of its members, offered instruc-

6: Sahagún M-5 (1529-1590) 1954 NU7 Astec NU7

Twenty-first Chapter, in which is told how all arose through the ranks until they became judges.

And behold how began the life of the young boy. At first, while still a small boy, his hair was shorn. And when he was already ten years old, they then let a tuft of hair grow on the back of his head. And when he was fifteen years old, then the tuft of hair became long. [This was] when he had nowhere taken captives.

And if he took a captive with the help of others —perchance doing so with the aid of two, or of three, or of four, or of five, or of six, at which point came to an end [the reckoning] that a captive was taken with others' help—then the lock of hair was removed. And thus was the division of their captive: in six parts it came. The first, who was the real captor, took his body and one of his thighs—the one with the right foot. And the second who took part [in the capture] took the left thigh. And the third took the right upper arm. The fourth took the left upper arm. The fifth took the right forearm. And as for the sixth, he took the left forearm.

And when the tuft on the back of his head was removed, he was shorn so that he was left [another] lock: his hair dress kept, on the right side, the hair hanging low, reaching the bottom of his ear; to one side [only] was his lock of hair set. When this [was done], he assumed another face, he appeared otherwise, so that it might be seen that he had made a captive with the help of others [and that] the tuft of hair on the back of his head had been removed.

And then his grandfather, or his beloved uncle, addressed him. He said to him: "My beloved grandson, the sun, the lord of the earth, hath washed thy face. Thou hast taken another face; and thou hast gone to throw thyself against the foe. Let them take thee if, without profit, once more thou takest a captive with the aid of others. What wouldst thou be? Wouldst thou have a young girl's lock of hair? Take care lest thou again take a captive with others' help. Cast thyself against our foes."

Injc cemposalli oce capitulo, vncan mjtoa, in iuhqujma tlamamatlatl injc tlecoia in jxqujchica tecutlato muchioa. 302 855

Auh iacatquj injc ontxinti, in imemjliz in telpuchtontli, in iacachtō çan oc moquateçonoa in oc piltontli: auh in ie matlacxiujtl icoac mocuexpaltia, auh in cxxtolxiujtl, icoac cuexpalchicacpul muchioa in acan tlama.

Auh intla tepal otlama aço oteoncaioti, anoço otetecaioti, anoço otenauhcaioti anoço otemacujlcaioti, anoço otechiquacenauioti vncan tlantica injc tepal tlamalo injc necuexpallaçalo. Auh injc qujmoxexelhuja inmal chiquacecca qujça. Injc ce vel iehoatl in tlamani quicui in itlac: ioan ce imetz: iehoatl in tomaiauhcāpa tocxi: auh inic teoncaiotia, quicui in topochcopa tometz. Auh inic tehecaiotia: quicui in tomaiauhcampa tahcul. Jnic tenauhcaiotia: quicui in topochcopa tacul. Jnic temacuilcaiotia: quicui in tomaiauhcampa tomatzotzopaz. Auh inic tlachiquacencaiotia iehoatl quicui in topochcopa tomatzotzopaz. 727 858

Auh in in icoac mocuespallaça, inic moxima motzotzocoltia quioallamachia in innexin imaiauhcāpa quioalhuilancaiotia inacaz itzintlan oalaci iioca motema initzotzocul: in icoac y oc centetl quicui initzaiac oc centlamantli ic tlachia inic ittoz ca otepallama omocuespallaz.

Auh niman ic quitlatlauhtia in icul anoço itlatzin quilhuia. Nosuiuhtzc omitzmixamili in tonatiuh, i tlahtecutli ocentetl ticcuic in moxaiac, auh ça otia, inuicpa xonmomaiaui ma mitzuicacan in toiauoā intla nen oc ceppa tepal xitlama tle tiez cuis timatzotzocoltiz, ma nen ie no cuel tepal titlama ça inca ximomotla in toiauhoan. 603 [604] 861

577 And he who took no captive with others' help
578 when, perchance, he had returned three or four times
701 to the wars, they called "Big tuft of hair over the back of the head." And if this was said of him, he was much ashamed of it. Wherefore he cast himself [into the fray] in order to take a captive with others' aid.

Auh in aquin amo tepallama in aço ic espa anoço ic nappa yloti in iaoc quitocaiotia cuespalchicacpul auh in iuh ipan mitoa y ic pinaoa, quin icoac teca momotla inic tepallama.

729 And if he made a captive with the help of others,
577 then his head was pasted with feathers. And he who then did not take a captive with the aid of others might not remove his lock of hair; neither was his head pasted with feathers. Thus was his hair shorn: it was cut like a ring-shaped carrying pad; they shaved only the crown of his head.

Auh intla tepal otlama icoac mopotonia, auh in aquin çan niman amo tepallama, amo uel mocuespallaça amono mopotonia, inic mixima moquaiaoalxima çaniio inicoa nepantla quichichiqui.

And [whether] worldly goods and riches were his lot, or he was only poor, yet if his back tuft of hair had been removed, he never took, and never did they [292] place upon him, an embroidered cape, [but] only another small, white, maguey fiber cape, and his small breech clout.

Auh im aço ie imaceoalti in tlalticpacaiotl, in necuiltonolli, auh anoço can motolinia auh inomocuespallaz aic tle quicui, aic tle itech quitlalia tlamacho tilmatli çan oc ce in iztac in ichtilmatcn iztac in imastlaton,

And he who had acted indeed alone and had taken captives, if he took one, was therefore named a leading youth and a captor. And when this came to pass, then they took him before Moctezuma, there at the palace. And by his command he was then stained [302 with yellow ochre; his face was colored with red 336] ochre. They applied it to all of his face. And the majordomos of Moctezuma anointed his temples with yellow ochre.[1]

auh i aquin uel oquimiscaui otlama in oce cacic ic motocaiotia telpochiiaqui tlamani. Auh in iquac y quinicoac ipan quiuica in motecoçoma in umpa tlatocân. Auh itencopa inic motecuçauhtiltia mistlapalhoatzalhuia quicemaquia in ixaiac, auh in icanaoacan quitecozauhuia in icalpiscahoan motecuçoma.

And at that time Moctezuma granted him favors; [431 he gave him an orange cape with a striped border 242] and a scorpion design to bind on, and a carmine colored breech clout with long ends, and a breech clout of many colors.[2] And then he began to wear capes with designs.

Auh quinicoac quitlauhtia in motecuçoma in quimaca camopaltenoaoanqui ioan centetl colotlalpilli ioan centetl nochpalmastlatl iacauiac ioan centetl centzonmastlatl tlatlapalli, auh icoac compeoaltia in tlacuiloltilmatli quiquemi.

And when he had taken two, likewise they took him there before Moctezuma, at the palace, and likewise his gifts were provided as hath been told.

Auh inic ome caci çan no vmpa quiuica in ipan motecuçoma in tlatocan auh çan no iuhquj in inetlauhtil mochioaia in omito.

624 And when he captured three, likewise his gifts
729 were provided, and he took [the office] of, and they established him as, a master of the youths, a leading
● 861 youth. He entered a place of dignity, the young
561 men's house, there to nurture and rear [them]. There he reared the young men, there where there was song and dance at night, there in the song house.

Auh inic ei caci çan ie no iuhqui in inetlauhtil mochioa, auh oncan canaia in quitiachcaubtecaia in telpochiiaqui quicalaquisaia inuchican in telpochcali inic vmpa tlacaoapaoa tlacazcaltia vmpa quimixcaltia in telpopochti, on cuicoianoonia in ioaltica in vmpa cuicacali.

1. Following *quitocaiotia*, the *Real Academia de la Historia* MS has *yoan ompa quimpatzaia*—and there they pasted feathers on their heads. This passage is missing in the *Florentine Codex*.

2. The corresponding Spanish text reads: "*vna manta con sus listas labradas de color morado; y otra manta labrada, de otras diuersas labores de colorado que se llamauan colotlapalli: y . . . vn mantle labrado de colorado, largo que estouiesse hien colgado, y otro mantle labrado de todas colores.*"

252 it over." Or if, perchance, her husband had gone somewhere distant, she said: "Now he cometh, for he hath kicked over my tortilla."

napa veca oya, quitoaia: ca ye huitz, ca quioaltilicçac yn notlaxcal.

●861 **Fifteenth Chapter, which telleth of small children who licked the surface of the grinding stone.**

Injc caxtolli capitulo, ytechpa tlatoa yn pipiltotonti quixpaloa metlatl.

When small children licked the surface of the grinding stone, the mothers chid and scolded their young ones for it, and restrained them from it, saying to them: "Do not lick the grinding stone; your teeth will thus quickly break and fall out." Because of this, they filled their small children with great fear, so that this would not befall them.

In jquac pipiltotonti quixpapaloa metlatl: yc teaoaia, yc quimaoaia, yc quintlacaoaltiaia in tenanoan yn jnpilhoan, quimjlhujaia: macamo xicpapalocan in metlatl, yc iciuhca cocotoniz, yciuhca vevetziz in amotlan. Ipampa yn, cenca quimjmacaxiltiaia in pipiltotonti: injc amo iuh ynpan muchioaz.

Sixteenth Chapter, which telleth of him who leaned against a square pillar.

Injc caxtolli oce capitulo, ytechpa tlatoa: yn aquin itech motlazticac tlaquetzalli.

When they saw one who leaned against a square pillar, there also was folly of the natives;[15] they chid him for it, and restrained him from doing so; they prevented their children from doing it. They said to them: "Do not lean against the pillar; it is a liar." Thus did they speak: "It giveth one lies; it is like unto one who lieth." [With] this, they terrified the children lest such might befall them and they tell lies.

In jquac aca quittaia, in jtech motlazticac tlaquetzalli: no vncatca innetlapololtiliz, in njcan tla: yc teaoaia, ic tetlacaoaltiaia, ic quintlacaoaltiaia in ynpilhoan, quimjlhujaia: macamo ytech ximotlaztica in tlaquetzalli, yhiztlacati: iuh quitoaia: ca ichoatl quitemaca in jztlacatiliztli, itech quicuj: in aquin ihiztlacati. Injn, cenca quimjmacaxiltiaia in tepilhoan: injc amo iuh inpan muchioaz, ynjc amo yhiztlacatinque.

861 264 **Seventeenth Chapter, which telleth of the maidens who are standing.**

Injc caxtolli omome capitulo, ytechpa tlatoa yn jchpopuchti in çan moquequeztimanj tlaqua.

In times past, when the natives saw their maidens eat standing, they also restrained them from it. They prevented their children from doing so. They said to them: "Eat not while thou art standing. Thou wilt marry far from here.—Who will follow thee?" It was said that it would befall one that she would marry in a distant place; she would be taken somewhere far away, not in her own city where she lived.

In ie vecuh in njcan tlaca: in jquac in quimjttaia in jmjchpuchoan ỹ çan moquequeztimanj tlaqua: no yc tetlacaoaltiaia, ic quintlacaoaltiaia in jnpilhoan, quimjlhujaia: macamo ximoquetztica in titlaqua, veca timoechotiz, ac mjtzicxitocaz: quiimach ichoatl ipan muchioaia, in veca moquichvatia, in cana veca vico: in amo yaltepeuh ipan nemj.

846 753 **Eighteenth Chapter, which telleth how maize cobs were burned.**

Injc caxtolli omey capitulo, ytechpa tlatoa: in quenjn motlatia olotl.

When one had just given birth to a child, she who, residing there, had given birth should not then burn maize cobs. It was said that if there [maize cobs]

In jquac aca mjxivia, avel vncan quitlatiaia in olotl: in vncan onoc mjxiuhquj, quil intla vncan tlatlaz: yc ichchichitinja in piltontli. Auh intla ça

15. *In njcan tlaca: mal daca.*